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with their own eyes and who have shared in the efforts of humanitarian relief or who have served on governmental commissions, makes it the more significant.

JOSEPH GUNDY ALEXANDER. By *Horace Alexander*. The Swarthmore Press, Ltd., London. Pp. 214. 7s. 6d.

This tribute of affection and insight by a son to a father comes at a time in the history of the Friends when their good works and pure faith and honest interpretation of the Gospel are winning them a host of friends throughout Europe and the United States. Their Christianity is "wearing" better than that of any other group, as the demoralization of ethics and "internationalism" follows the partial demobilization of armies engaged in the World War.

Joseph Gundry Alexander was a fine type of English Liberal and humanitarian consecrated (1) to abolition of all forms of slavery, (2) to suppression of the opium trade between India and China, in which Great Britain was an open and, as he believes, disgraced partner, and (3) to substitution of arbitration for war, and federated action of all nations instead of reliance on "balance of power." Moreover, he was a "practical" evangelical Christian, always enlisted for missionary propaganda. A loyal Briton, he had much love for the French and he was a generous supporter of the Protestant cause of a France once Roman Catholic, but now largely secular in his point of view.

To the constituency of the *ADVOCATE OF PEACE* he is especially interesting, because of his use of his legal training in the field of international law. From 1875 down to the time of his death, he was one of the English pillars of the International Law Association, the congresses of which he always attended and for which he served as secretary from 1885 to 1905. On issues involving patents, maritime law, "foreign judgments," and protection of aborigines he always was an able disputant and an effective shaper of the Association's action. From 1905 until the time of his death, February, 1918, he worked with the international peace movement and attended many of its congresses. His biographer says that this change was due to his conviction that the "substitution of law for force was good as far as it went, but the process was slow." He felt that not until public opinion really believed in the unity of man could any substantial change come. His altered attitude to a considerable extent was due to his experiences during the Boer War and to his study of British conduct during that conflict. Persons who attended the Boston Peace Congress of 1904 will recall the personality of Mr. Alexander and his share in the discussion of arbitration. His goal as a "pacifist" was "juridical union between independent States," which union "shall provide peaceful and rational methods of settling all questions arising out of their mutual relations, eliminating every occasion for resort to brute force, but not interfering with their autonomy." The very last years of his honorable career, during the World War, naturally were not joyous nor optimistic. He worked with the "Bryce Group" in drafting documents bearing on the causes of the war then being fought, and in planning to combat all further militarism, British as well as French. Much of his time and thought he gave to composing differences between "pacifists," lest scandal and defeat come upon the cause at large. But, like many other men of his sect and of his generation, he found his own children at odds with him on the issue of active support of the war. A reader of this book gets the impression of a purely lived career, dedicated to humanity's good, ideal in its aims but sensible in its methods, and absolutely devoid of self-interest or self-exploitation.

SONGS OF HORSES. SONGS OF DOGS. SONGS OF MEN. By *Robert Frothingham*. Houghton, Mifflin Co., Boston.

These distinct volumes of an anthological type, dedicated to man and his two best friends in the animal world, are the product of a journalist and business man who has an imagination and good taste, whose mode of living in mid-life includes pursuit of literature and the other arts. In

the collection about the dog, the "Friend of Man," it is noticeable, because symptomatic of the new day, that lines of demarcation between the human and the so-called "brute" world grow fainter as time goes on, and that "immortality" for the dog is assumed by an ever-increasing number of poets. The dog's average fidelity so greatly excels the human sort; his forgiveness of those he loves is so much more a matter of forgetting as well; he is so supremely loyal in an age of human hypocrisy, that thoughtful, sensitive "humans" are growing more and more disinclined to consign him to extinction when he dies, just because he is not of the human family. In the collection of verse about the horse the anthologist naturally has arranged a sub-division on "The Horse in War"; for the cavalry arm of an army still has its uses, though diminished, as compared with former days. To the credit of the modern singer about war and its slaughter of horses be it said that he or she is much more solicitous now about the dimensions of that holocaust than poets of an earlier day were. The Blue Cross League, that cares for the horses' best interests during the time of war, has its seers and singers, even among men who ride the steeds. Even prayer is sent up for the horses' welfare and their relief from agony. The fact that war is a time of "conscription" for the horse burdens the hearts of the more sensitive. The horses' imagined subjective reactions to the terrible facts of war and to the brutal "discard" processes of post-war times are set forth. There is not so much eulogy of the glamorous, spectacular side of cavalry charges as there was in the poetry that came out of the Civil War. Man, horse, and dog are seen as tied together in common perils, joys, and sorrows. For the trio man speaks; but they all are assumed to feel alike.

FRENCH FOREIGN POLICY (1898-1914). By *Graham H. Stuart*. The Century Co., New York City. Pp. 392.

This book comes out of the School of Science of the University of Wisconsin, but it is not a monograph lacking in style and superfluous with notes, as are so many books of the sort similarly derived. Scholarship based on research unquestionably is disclosed, founded on careful study of documents in Paris; but, in addition, there is a readable narrative, a good style, and appreciation of the art of popularization of history. Whenever it may have been planned and the data accumulated, the book has been written under the deep emotions of a terrific combat and with an understanding of the sequence of events such as naught but war and post-war events could illumine. Large personalities like Delcasse, Edward VII, and von Bulow come on the stage and are made to live vividly. The subtler technique and far-reaching implications of the French differences with Great Britain over Fashoda, and with Germany over Morocco are filmed admirably and make a real "moving picture." You get at the heart of the pre-war machinations of Caillaux. Poincaré's steady rise to power, owing to his character and to his intellectual ability, are sketched with accuracy, and the portrait is one well worth studying; for, take him all in all, he is the ablest of French nationalists and the man that Germany today has most to fear. Material is carefully massed from French War Office records showing how, long before the war began in 1914, the French military officials had a clear idea of Germany's military intentions, and why the Republic must increase its forces for defense and consolidate its diplomatic understanding with Russia and with Great Britain.

Professor Stuart's conclusions relative to French foreign policy, taking the broadest view of it, are that the Foreign Office is hampered too much by domestic politics; and the President of the Republic is impotent in matters of foreign policy. Her foreign ministers average high. Full of factionalism in days of peace, the people always see to it in days of national peril that there is a "union sacred." The national impulses are rooted right and face the stars, though often the nation's deeds are opportunist on the surface.